Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

Martin Luther

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Constructive Critic

By Carl F.

Constructive critics are useful. They keep us—persons and organizations—from becoming swell-headed or too satisfied with our own importance.

Constructive critics can challenge cherished notions. They can ask the very annoying question, just why do you do what you're doing in the particular way in which you're doing it? A constructive critic can suggest another line of thinking or propose a different approach to a problem. He may even become so downright obnoxious as to try to make you see yourself as the other fellow sees you.

In a real way both persons and organizations need constructive critics. That's true for Christians generally and for the new The American Lutheran Church in particular. We can be reasonably sure that especially our pastors but also our lay members will at times and in specific situations cheerfully volunteer their services as constructive critics.

Built into the structure of the new church, however, is the possibility that the new Commission on Research and Social Action can be an official, duly delegated, constructive critic. The Constitution of the Church sets forth as one of the objectives for this new Commission "to assist the boards and agencies of the Church in making their programs relevant to the changing attitudes of society."

The By-Laws charge the Commission to "prepare studies and evaluations of pertinent social problems and issues in order to stimulate thinking and promote discussion within the church." They call upon the mission to "carry out special research projects request of the church or any of its boards." Th thorize it to "prepare statements . . . concernin lems on which the Church should speak. . . ."

Constructive critic—annoying gadfly—these are ble roles the new Commission on Research and Action may play in the new church. If its com observations, and suggestions are favorably recei will be on the "constructive critic" side. If its vie not welcomed, then the Commission may be re as an annoying gadfly, biting and irritating a peaceful surface.

It's easy to predict, for example, that the new mission will emphasize sociological considerati will point out social trends and social problem require attention. When it applies Scriptural tru life's situations, it may give a socially oriented in tation not usually emphasized.

So, the Commission may well be accused of n ing theological. It may be accused of propagat "social Gospel." Such charges, of course, will n true. The work of the Commission will have its logical moorings. It will seek to understand and e the whole counsel of God. It will emphasize the relatedness of the sociological and the theological f in a situation. But, if a person doesn't like the the Commission offers, he may readily take refu accusing it of bad theology or of social Gospel te cies.

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Editor: O. G. M
Associate Editor: WILLIAM H.
Assistant Editor: MELVA

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Suppose the new Commission were to challenge the dy acceptance of "released time" as a way of provid- religious education for pupils in public schools. ppose it were to say that releasing those who want go to church classes and keeping in school those who n't uses the power of the state to achieve purposes the family and church—and so declare its opposi- n to such a mixture of state and church. Suppose it re to suggest instead the use of "dismissed time"— which all pupils are dismissed from school at the me early afternoon hour—to go to religion classes, go home, to take a job, to play, or whatever they or ir parents approve. Church classes then would be on voluntary, not a semi-compulsory basis.

Suppose the Commission were to take such a posi- n and recommend it as a church policy. Is it difficult imagine that the Commission would be charged with eddling? But would not such a position "stimulate inking and promote discussion"?

Let's look at another possibility. A genuine, careful, lanced study of membership gains in our congrega- ns might perhaps show that it is the smaller rural ngregations which in proportion to their own mem- rship strength are the ones reaching out more effec- ely to win the unchurched for Christ. I'm not sure but personally I think that this may be a real pos- ility.

Were this so, would the Commission finding be ac- pted by those congregations which boast of large embership gains? Would the church drop the "gross ins" figure and instead use a more complicated but ore accurate figure which would show not member- ip transfers received but the number of unchurched on for Christ in some ratio to the disciples at work the task? (Just being a gadfly!)

Let's take another illustration, in the area of Protes- nt-Roman Catholic relations. Would it not be proper r the Commission to try to picture how Lutherans d other Protestants look to a Roman Catholic? In hat way is the typical Protestant stand against legal- ed gambling much different in principle, a Roman atholic might ask, from laws we favor to restrict the ailability of birth control information? He might ask hether much Protestant opposition to federal funds for urch hospital construction is based on a clear philoso- y of proper relations between church and state or on otestant fears that Roman Catholicism will be engthened because of these funds.

Even mentioning questions like these runs the risk bringing upon the Commission the accusation that is "soft on Rome." Actually, all that it would be ing would be to hold up a mirror in which Lutherans uld see a small part of themselves as Roman Catholics them. This is merely a needed step in the process of gaining common understanding, so fundamental to effective expression of Christian citizenship.

As much as anything, I believe that the Commission will be called upon to challenge, to question, the *status quo*. This does not mean to imply that *what is* necessarily is bad nor that it needs to be changed. It does mean to imply, however, that we should not be allowed to accept without question *what is* merely because things are that way.

Take the touchy question that's sometimes called "socialized medicine." It's so emotional an issue in some quarters that even to name it is dangerous. At root, I suppose socialized (or more properly state-financed) medicine would seek to provide proper health, medical, and hospital care based only on the person's need for these services, without regard to his personal or family ability to pay for them. It would in effect declare that preservation of the health of the people of the nation is as important as the education of its children, the building of its roads, or the provision of parks and playgrounds. These essential services, it would say, should be financed out of taxes. Many European nations have taken this course. Many Americans violently disagree.

Can the Commission tackle such a question? Can it seek to "stimulate thinking and promote discussion" on the topic without being misunderstood?

To be discussed—even perhaps to be cussed—may be the fate of the Commission on Research and Social Action as it diligently and prayerfully goes about its work in the new church. Its task, perhaps more than any other, is to be a constructive critic for the new church.

Our new church, we know, wants faithfully and fully to proclaim the Gospel and rightly to administer the Sacraments. This central task of the church, however, is not done in isolation. People hear the Word. People receive the Sacraments. People live with other people. People are affected by social trends, social problems, and the aims and aspirations of the society in which they live. Whatever affects the people, therefore, who hear the Lord and who receive the Sacraments must be of interest to the church.

To the difficult, but challenging, task of keeping up with what affects people and what thus affects how people hear the Word and receive the Sacraments the church has called its Commission on Research and Social Action, responsible to the Church Council.

Members of the Commission and its director beseech the prayers of the pastors and lay members of the church for the Spirit's continuing guidance and direction as the Commission embarks soon upon its role of constructive critic in the life of The American Lutheran Church.

Dr. Ford inspects Shamrock, one of the short haired collies, as the foster mistress looks on.

'Of Dogs and Children'

By Robert W. Lu

At five thousand feet the air was cool on the lower slopes of Mount Rainier, even on a summer night. The faculty, a bit tired from their first day of meetings, relaxed about the lounge of Paradise Lodge, enjoying the repartee of vacation-freshened wit. Smoke curled upward from large bowled pipes, forming, appropriately enough, abstract patterns among the timber cross-beams. A few of the more pedantic discussed the imminent confusion of freshman registration. Faculty wives exchanged household notes while, by and large, the faculty acted like most faculties act in a relaxed moment during an annual retreat.

"Where is the new professor, Dr. Ford?" Someone asked.

"She's sleeping in a trailer with her dogs," Someone replied.

"Oh," Someone answered.

Now it must be mentioned at this point that in some areas of life the members of a Lutheran college faculty are given complete freedom as to what they might do, say, or think, and judging by the silence that fell over the lounge this seems to have been one of those areas. If a member of the faculty who happened to be a woman decided to sleep in a trailer with some dogs on the lower slopes of Mount Rainier this was her righ privilege. A few inquiring minds might seek ex tions but these would always be plenteous for academic and fertile minds. Perhaps the dogs we Bernards which by their abundant softness woul vide for more warmth and comfort than any sheeted bed that the lodge had to offer. Perha was a bit frightened by the austerity which a c faculty sometimes displays and considered the co of a few restless canines to be proper preparati induction into faculty life. Or perhaps she had rea by way of deductive syllogism that if a college p sor is still included under the species, homo sa and, granting a commonly assumed axiomatic premise, the logical conclusion would be that a p sor's best friend must be a dog. But no matter elevated and refined intellectual rationalizations pied the minds of that particular faculty conc this incident it need only be said that its curiosit aroused which, considering all in all, was in itself an accomplishment.

Dr. Lee Ford was not a disappointment, nor we dogs. Her personality was as engaging as a wa tail, her comments as incisive as a canine's bar

r purpose as startling as the sight of the short-haired llies tagging behind her. No refugee from local dog und staff, she brought as credentials a Ph.D. degree d national recognition as an authority in cytogenetics. ıt most important was the motive and purpose. For her mind had been working a strange and unproved ea, that a dog with all the characteristics of a Ger-an shepherd, yet with a smaller frame and more ntle manner could be a man's best friend, if that man ere yet a child, and if that child were blind.

Soon the retreat was over, and registration week was er, then homecoming, Thanksgiving and "mid-terms" ere over, and soon short-haired collies were being red for by many different families in the college ighborhood. You could see the collies on a Saturday orning, lined up in front of Dr. Ford's trailer, learn-g from their foster-masters and mistresses the basic les of obedience. You could see them on a Sunday ternoon at any number of dog shows, going through eir paces and earning important points. Then came e significant times when the "smooth" collies were tered into the official guide dog schools and the times nen they were graduated.

Finally a most significant day arrived. A nine-year-l boy, blind from birth, was given a smooth collie med Thunder. From that moment on those two were become the first boy-dog team to officially graduate om "Pilot Dog School." Shortly afterward the boy was become the first blind child in the history of the te of Washington to enter public school. Now he ller skates, rides a bike, runs a soft drink business in his neighborhood and has for a constant companion, a gentle intelligent well-trained guide-dog provided free of charge.

From its inception when Dr. Ford began to ponder the problem and possibilities "back in Indiana" the entire program has been accomplished through donated help so that there would be no charge asked of the recipients. Because of the knowledge put into it and the countless hours spent in experimentation in order to produce this new breed of collie, the cost of the program cannot be specifically determined, but, in the strict terms of economics, while such a collie at birth is worth the modest sum of fifty dollars, its value after final graduation is set at fifteen hundred dollars.

To put an estimate on such a woman as Dr. Ford is nearly impossible. The students who sit in her classrooms and work in her labs contend that when it comes to academic standards she is the strictest professor of all, and yet they seem eager to give even extra time in order to learn more from her. The students who listen to her at evening devotions always seem awe-struck by the new sense of practical reality that the Kingdom of God takes on. Those who visit the trailer and listen to her talk about her collies always come away with a bit of wholesome covetousness for such knowledge, tenderness and concern. But no one from the outside would ever dare to estimate or describe the feelings toward Dr. Lee Ford that the child has, who though blind, feels the touch of a new companion, intelligent, gentle, responsive, at his side, a new breed of collie which will be his constant guide.

llies and children pause during eir Saturday training program to ve their pictures taken. Davis, the ng haired collie on the left, has al-dy passed his examination but is ll used as a stabilizing influence on e younger dogs.

The Tau Cross

One of the oldest symbols of Advent is the Tau Cross. It gets its name from the letter of the Greek alphabet which its form resembles. This is said to be the form of the cross raised by Moses in the wilderness. Thus it stands for the Old Testament cross, the cross of prophecy, and proclaims its foretelling message during the Advent season.

The King shall come when morning dawns
And light triumphant breaks;
When beauty gilds the eastern hills
And life to joy awakes.

Not as of old, a little child,
To bear, and fight and die;
But crowned with glory like the sun
That lights the morning sky.

The King shall come when morning dawns,
And earth's dark night is past;
O haste the rising of that morn,
The day that aye shall last.

The King shall come when morning dawns,
And light and beauty brings:
Hail, Christ the Lord! Thy people pray,
Come quickly, King of kings.

Service Book and Hymnal—10

Advent and the Church

And this gospel of the kingdom will be pre[ach]ed throughout the whole world, as a testimony to a[ll] nations; and then the end will come.

—Matthew 24:1[4]

"We, the congregations which approve this Co[n]stitution, in order to serve more effectively the Triune God, Father, Son, and Holy Spirit, do now enter into [full] fellowship to express the unity of faith which [we have] among us; and we dedicate ourselves anew to pro[claim] in word and deed, on this continent and throughout the world, the Gospel of forgiveness and life everl[asting] through Jesus Christ our Lord."

I never read those words from the Preamble [to the] Constitution of our new and already beloved Am[erican] Lutheran Church without a feeling of deep em[otion]. I remember so well when they were first written [and] we wrestled with each turn of thought. The one [who] wrote the first draft is a master in the use of words, [and] we really changed very little in what he had w[ritten]. But we knew the importance of this sentence, [that it] *had* to be right.

It is. There are many things in the documents of the Church which could have been improved; [there are] statements which are going to need revision some[day] in the future. But not, I am sure, the words [of the] Preamble.

Let us use those words as the vehicle to carry [our] Advent thinking another step—the third—on our [way] to understanding our theme: "Advent and the Ch[urch]". We began with the simple statement that "the C[hurch] is people"; we progressed to the allied thought [that] "the Church is congregations." Now we want [to] mind ourselves that individuals in congregations, congregations banded together are one of the [ways] the great Shepherd and Bishop of the Church, [Jesus] Christ, employs to carry out His purposes.

And that, too, I maintain, belongs with the A[dvent] Message. For this Christ whose coming Advent [so] claims is too great for the individual to contai[n] precious to remain the property of the congre[gation]. His Advent is into the world—His world—a world—a world that still cries out, "Will not [He] come soon?"

Is not one of the basic purposes for establishing [the] American Lutheran Church exactly this: that th[e Ad]vent King may be placed before the world? N[ot] only purpose, of course; there is also the purp[ose] furthering fellowship among congregations and

'A Testimony to All Nations'

By O. G. Malmin

o already have Him. But, we can surely agree, we uld not have entered into this new relationship had ıot been that we believed that through it we could rve more effectively the Triune God."

t is, therefore, fully in keeping with the theme of s Advent series to ask ourselves the question, "What w of our new Church? What sort of Church will be?"

Let us not be afraid to look at the dark side of things, realize what this Church can, at its very worst, ome. It can become everything that its most vicious emies—and it has some pretty vicious ones—say that vill become.

t can become a mere piece of ecclesiastical machinery. w, a machine is often a beautiful thing, smoothly ıctioning, efficient, effective. In so far, it is no sin talk about our Church as a "machine." But the ective was "mere"—that and nothing else is a dread sibility. The preventive, of course, is manifold. It ludes the selection of dedicated leaders and funcnaries; it includes vigilant congregations.

t can become a self-satisfied, complacent, and conuently cold grouping of congregations who jointly about their tasks as though the Church were a steel l or breakfast food factory, intent solely upon meet- quotas and filling budgets and carrying on proms. The solution is the practice of Christ's Presence, nurture in Word and Sacrament, the use of the wer of prayer.

And, conceivably, The American Lutheran Church become a centralized hierarchy or a bureaucratic nstrosity, making the congregations its servant inad of remaining *their* servant.

Now let us go a step farther. What *ought* our Church Here is the simplest way of putting it:

Primarily it ought to be a tool in God's hand to ng the Advent Message "to all nations," and to help ld up God's people in His ways of righteousness.

econdarily, it ought to be the servant of the congreions which have created it and for which it exists. ought to carry out their mandates in setting up their cational, missionary, and charitable program in the gdom. It ought to receive at their hands their offers of love and expend them as what they are—ificial gifts. It ought to provide leadership to the gregations in setting honorable goals for work to done and gifts to be made. It ought to guide the gregations in the deepening of spiritual life. And it ought to assist the congregations in preserving and spreading our most holy faith. That is what The American Lutheran Church *ought* to be.

Will it be that kind of Church? Soberly, one and all should address himself to the answer to that question. For, ultimately, our Church will be what we make it. Let us be both frank and practical here.

Properly understood, it is correct to say that a general church body comes into being for selfish reasons. We *need* church bodies; therefore we have them. Similarly, we *need* the union which brings into being a new church body; therefore we have it. So we have a right to expect it to be more than its predecessors have been.

Under God, The American Lutheran Church can be a great Church. Its purposes and ideals differ not one whit from those of its predecessors. But its formation has given an avenue for correcting what seemed to need correction; for improving what needs improving; for adding and subtracting where addition and subtraction were needed. In a sum, if The American Lutheran Church does not become a more effective tool for bearing "testimony to all nations," something is wrong.

And we can make it that. Only let us face honestly both the dangers and the potential blessings. When we hear people expressing fears lest the Church be too far removed from the congregations and people, let its leadership heed that warning. When we are told that a new evaluation of our evangelism program, our public relations program, our budget principles, and so on, seems in order, let us make use of the opportunity afforded by this "new start" to make such evaluations.

And most important of all, can we not transfer the love and loyalty which we have had to the church bodies to which we have belonged, to The American Lutheran Church? To be sure, there are new names and new faces; much will be strange. But there is no basic difference between the old and the new. As God has used the old, He will use the new; as we have loved the old, we can love the new.

A beloved teacher once said to a class of theological students, "Gentlemen, if I could choose to live in a generation other than my own, I would choose to live in yours." Many are no doubt thinking that as they consider the years ahead for the Kingdom: a time of ever greater opportunities and responsibilities; ever greater difficulties. And with a wonderful new tool to work with: The American Lutheran Church. Let us use the tool to the greater glory of God!

Pre-Christmas Activities at Our Parsonage

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

Many weeks before the first light is solemnly lit on our advent wreath, an established tradition at our country parsonage, lively Christmas shopping and wrapping of presents take place. All our overseas packages must be off early in November, should they reach our relatives and friends in time for Christmas.

"This year," I told myself sternly, "the list of presents must be cut down to a minimum!" But as has always happened during the last ten years, there just isn't anyone I can leave out with a clear conscience. Besides our many relatives and friends in Norway, we have friends all over the globe, Africa, Madagascar, Japan, Iraque, and of course Germany.

Eastern Germany is on my priority list. There is a Lutheran pastor's family with five children who live on a very small salary. Their children need clothing, always good, sturdy, and warm clothing. The mother also has to get a small item, because she cannot afford to buy much for herself.

There is also my old teacher from high school who usually scolds me when I send him a package. He does not want me to spend any money on him (I do it anyway!), because, as he writes, the mere fact of being remembered by someone beyond the Iron Curtain, thus remaining in touch with the free world, is the greatest present for him.

The children like so well to send a gift to a lady in Eastern Germany who has been knitting sweaters for them every year since they were born. Her husband painted many pictures for them before his death. This lady suffers from arthritis and heart disease, so we always send her something very warm and useful.

And, of course, there are so many others. . . .

Since we have so many presents to give, we try to make as much as possible ourselves, to the children's great delight. We make pictures from old Christmas cards; we make many different small items from felt, plastic, and other materials; we knit, embroider, crochet; we make and paint items and figures from wood and plaster-of-Paris—with the children participating according to their abilities. It takes time and much effort, but it is fun. Certainly it is economical.

At this time our parsonage living room is converted into a package-packing factory. My fingers actually get sore from tightening strings and cords (o packages must be securely packed), although this the worst job. The worst job is all the label-w four labels have to be made out for internationa and customs for every package besides two of th addresses and return addresses. It takes me a fifteen minutes to pack one package.

In the average parsonage, I am sure, Ch always comes much too fast. Many traditiona many unexpected activities take place, so that to be so well ahead of time that I won't get into minute rush. With the overseas packages out way by the middle of November, I can turn to other jobs which need to be done before Chr We have to reserve much time for cookie baking, the children are always looking forward to, and is a rather tedious, slow procedure with small c around and the many interruptions which occ

All this work is really fun. I love the pre-Ch season, although sometimes I feel that I drown activity and really shouldn't. It is so important should have time for the children during the season for reading, singing, and rejoicing at th expectations on Christmas Eve. I want them memories of a happy, peaceful Christmas tim their later life.

Although our family enjoys all other pre-Ch activities, from baking "sandbakkelse" to trimm tree, music and carol singing is to us a most im part of getting ready for Christmas. We try to c new carols every year. Therefore, as the fourth of our advent wreath is lit, we are again ready our old, most beloved Christmas carol "Silent Holy Night."

For the Family Altar

J. R. Hestenes

ward the Fourth Sunday in Advent — *Symbol of the Church*

The Epistle: I Peter 1:10-13 • The Gospel: John 5:31-39

Monday, December 12
THE SPIRE
Psalm 84:2

My heart and flesh sing for joy to living God.

Over most of the world church spires punctuating the sky. These are of t variety, but the symbolism is ever same—the spire points upward to l. It is a fitting part of the church ding because the Church is the only itution on earth whose dedicated busi- it is to point people to the living God. eminds me that I have a God; it aids in my worship of God; it instructs to live my life under God. In any munity it is a point of reference on chart of daily living, a landmark by ch men may steer their course. From of the earth the spire rises, pointing ard, a symbol that I am not meant earth alone; there is an eternity.

Dear Lord, You have said, "I am the , the truth and the life; no man es unto the Father but by me." Keep in my mind this truth, and point life upward to God. Amen.

+

Tuesday, December 13
THE ALTAR
Psalm 84:12

O Lord of hosts, blessed is the man who trusts in thee!

Central in the design of our church interiors is the chancel and the altar which occupies the focal point of the sanctuary. The symbolism of the altar is simple to see, for its history in the Old Testament presents it as the meeting place between God and man. On his journeyings Abraham built altars to sacrifice to God; when Noah left the ark he made an altar to give thanks to God. The altar is the "meeting place" between God the Holy One and man the sinner. On the altar stands the cross, the symbol of our salvation; in Christ God and man meet. The altar reminds me of two things: No Greater Need—I am a sinner, and No Greater Love—Christ has died for me.

Give to me, dear Father, the altered view. Let me see things as I should in view of what has been done through Christ for my salvation. And make me grateful for your love. Amen.

+

Wednesday, December 14
THE ROOF
Psalm 84:10

For a day in thy courts is better than a thousand elsewhere.

Every church building is covered by a roof, sometimes plain, sometimes ornate. The symbolism suggested here is the same that Jesus spoke of when He said He had a desire to gather all people together, as a hen gathers her chicks under her wings. The roof may symbolize the fellowship, the Communion of Saints that belongs to those who are true members of the Christian Church. This is a good and encompassing fellowship of all ages, races and strata of man's society. "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious Name." There is power in this fellowship, and security, such as cannot be found in the world.

It is good, O Lord, to be under the roof of Your love; to be in the glorious company of men and women, young and old, the weak and the strong, who love the Saviour and serve Him. Amen.

+

Thursday, December 15
THE WALLS
Psalm 84:5

Blessed are the men whose strength n thee.

The walls of the church speak plainly ecurity. They do not encompass cow- , but they make strong men who with- the help of God are always weak. It great comfort to know that God in ist has made a protection for man nst the Enemy. The walls of the ch admit the truth that in the world e is tribulation; but they also re- d us that we can be of good cheer, for s has said, "Be of good cheer, I overcome the world." For that on we can say, what does it matter life does have its hardships and ppointments, "In the shadow of his g will I make my refuge." The walls has raised speak of victory where e is apparent defeat.

racious Father, gladly I hide myself he security of Your promises, confi- that when I commit myself to r care, all is well. Make me thankful Your love. Amen.

+

Friday, December 16
THE WINDOWS
Psalm 84:7

The God of gods will be seen in Zion.

Church windows have a beautiful symbolism, easily understood. Windows are meant to admit light, but in sanctuaries, sometimes, windows are designed to tell the story of the Gospel, thus enhancing the message of the Church. Windows open to view things beyond the place we stand. And that is the place of the Church: to enlarge the vision so that we see beyond ourselves, see more and more of what God is like, see the need of His love and salvation by all people everywhere. And above all, to see life as Jesus saw it, a time to serve God and our fellowmen in the true spirit of sacrifice. Church windows are meant to shed light, God's light, upon our lives.

Give my life a vision, O God, so that I will be lifted up to the high plane of love and service. Flood my days with the light of Your Word and will. In the Name of Jesus. Amen.

+

Saturday, December 17
THE DOOR
Psalm 84:7

They go from strength to strength.

The door of the church is not only a means of entry, but also a means of departure. In our manner of conduct after having been to church is determined the effectiveness of our worship. The door symbolizes our going forth into our community and world to service in His Name. In the midst of hearing of the fact of God, His love and mercy, comes also the voice, "Who will go?" and "Son, go work today in the vineyard." We do not leave church merely sighing and saying, "How fortunate am I!" but under direction to share. This is what the door means. And our response to the Commission unties the hands of Christ so that His blessings may come to more and more sinners who stand in the need of grace.

Help me, O Lord, to set Jesus marching on earth. In my home, in my town, in all the world, give me a real and prayerful share in the only witness that can save. Amen.

ADOPT COMMUNIST METHODS?

An English Jesuit recommends that Christian groups adopt some of the techniques that have been used successfully by the Communist party.

The Rev. Bernard Basset, S. J., a Sodality promoter and a widely-known author and television personality, also urged Christians to stop thinking of Communists as "the scum of the earth."

"The only ones I have ever met," he said, "have been intelligent, hard working, devoted idealists."

Among the effective techniques that have worked for the Communists because they are "demanding, sympathetic and honest," he listed:

Limiting action groups to 10 persons or less.

Adopting short-term objectives.

Selecting aims that attract general sympathy.

Holding discussion-type meetings.

Commenting on the importance of short-term objectives, Father Basset noted that enthusiasm could not be kept at a high level too long.

"If, after six months, the goal is not reached, a new goal should be set," he said. "On the other hand, there is nothing more encouraging than the realization of your goal. It makes the next goal much easier."

Quakers Hold 'Peace Vigil' at Pentagon

More than 800 members of the Society of Friends from all over the nation participated in a three-day peace vigil at the Pentagon and presented a petition against hydrogen bomb warfare to President Eisenhower, as they marked the 300th anniversary of the first petition on peace presented by Quakers to King Charles II of England in 1660.

The Quakers delivered to the White House a petition that incorporated exactly the same words that George Fox and 10 other founders of the Religious Society of Friends addressed to the English monarch three centuries ago.

"We utterly deny all outward wars and strife, for any end, or under any pretense whatsoever," said the Quakers, adding that in 1960, as in 1660, "The spirit of Christ by which we are guided is not changeable, so as once to command us from a thing of evil and again to move unto it; and we do certainly know and testify to the World . . . that the Spirit of Christ will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world."

"Therefore, we cannot learn war any more," the petition concluded, reiterating George Fox's firm Biblical injunction.

The Quakers gathered in a long silent line that circled nearly two sides of the huge Pentagon building and stood for two hours quietly praying that the war system may come to an end in the world. Subsequently, smaller groups stood at the main entrance of the Pentagon in two-hour shifts in the cool autumn sunshine, continuing the prayers.

They also conducted a prayer vigil outside the White House and other groups stood silently for a time near the British, French, and Russian embassies.

Choir Director Plans to Stay in West

Professor Kurt Thomas, c and conductor of the world- choir of St. Thomas Lutheran in Leipzig, East Germany, ann in Hamburg he will not return Soviet Zone because of stead creasing obstruction of his w Communist authorities.

Dr. Thomas, who arrived in burg recently, said another rea his decision was the efforts c German officials to "politiciz choir.

He said he had wanted long return to West Germany, wh had resided before taking ov choir in 1957, but always pos the move out of love for the He added that what had finally him to make up his mind was placed by the Soviet Zone aut on a long-prepared concert to would have taken the choir to 1 German cities.

'TO BIGOTRY NO SANCTION'—A nationwide campaign against religious and intolerance was launched in New York with the reading of George Washington's letter to the Synagogue in Newport, R. I., containing the oft-quoted phrase, "To no sanction, to persecution no assistance." —RN

r. Thomas, who is 56 and was a
essor at the Detmold Musical
lemy in West Germany before tak-
over the choir, accused the Com-
ist authorities of making it im-
ible to continue the choir's re-
us tradition and character by exert-
growing political pressure on the
agement.

e said the authorities interfered
programming, the selection of
members, and other matters which
entirely internal affairs.

he Communist officials, he stated,
even repeatedly required the choir
liscontinue the practice of saying
e before meals or of holding regu-
religious services in the boarding
ol it owned.

he fact that Dr. Thomas' name is
tical with that of the choir is
ly accidental.

his was the second case within a
weeks that a prominent cultural
er left the Soviet Zone. Late in
ber, Dr. Siegfried Asche, custo-
of Wartburg Castle, near Eise-
, fled to West Germany with his
ly. The castle is famous as the
at in which Martin Luther found
ge after the Diet of Worms. Prior
is flight, Dr. Asche had denounced
"unscrupulous, entirely unneces-
and deliberate destruction of irre-
able cultural and historic monu-
ts in East Germany" to make
n for socialist building projects.
a long letter to Walter Ulbricht,
Secretary of the Communist
y in East Germany, Professor
mas explained the reason for his
sion. At the same time he de-
nced Communist interference with
choir and world of church music
eneral.

he famed choir of 80 boys dates
to 1212 and one of its most
ninent directors was Sebastian
. After the last war, the choir
e concert tours of West European
tries, the USSR, and in 1955 it
ed South America. A scheduled
in 1957 to the United States,
e the choir was to have performed
e Lutheran World Federation As-
ly in Minneapolis, Minn., had to
cancelled because of the failure
he Soviet Zone government to
orize travel permits.

Resigns as Missionary, Continues as Bishop

A native of Chicago is closing out nearly 40 years of service as a Danish missionary in Pakistan but will continue as Bishop of the Pakistani Lutheran Church.

According to the World Mission Prayer League, an independent Lutheran missionary fellowship with headquarters in Minneapolis, Minn., Bishop Jens Christensen is giving up his voting rights and formal relationship with the Danish Pathan Mission in order to preserve a position of neutrality as head of the Church.

He has been associated with the 57-year-old Danish mission since 1926 and was consecrated as bishop of the Pakistani Lutheran Church in 1955, the year it was organized as an autonomous body.

'The Lutheran' May Become Bi-weekly

The authorized periodical of the new Lutheran Church in America probably will be issued bi-weekly with a change in format from the church papers of four merging Lutheran church bodies.

"The Lutheran," the name selected for the publication of the new church body, is expected to begin publication during the first week of January, 1963, the Joint Commission on Lutheran Unity was told at a meeting last week.

"It will be continuous of all its four predecessors," the Rev. Dr. Joseph Sittler, Chicago, seminary professor, told the joint commission, "but with identity of none," referring to the official publications of the United, Augustana, American Evangelical and Finnish Evangelical Lutheran Churches.

The sub-committee assigned the responsibility for planning for the authorized periodical of the new church, Dr. Sittler said, was preparing to submit to the joint commission findings of the Eastman Research organization of New York.

He said the study already had disclosed that there appeared to be no "strong demand" for a weekly church paper.

The Eastman study disclosed, Dr. Sittler said, that there appeared to be low readership interest (50 percent) in strictly "local news" of synods and congregations, but high reader interest in world news about churches. He suggested that so-called "local news" be carried in synodical publications.

Rather than a "family type" magazine, similar to "Presbyterian Life," "The Episcopalian," "This Day" and "The United Church Herald," it appeared to be the consensus of JCLU that a periodical combining the best of the four predecessor publications was preferable.

An informal vote of members of the joint commission favored a change in format, with the new publication to be approximately 6½ inches by 9½ inches. The present "Lutheran" is 5¾ inches by 8½ inches.

THREE-WAY FESTIVAL — The three-church parish in Douglas, No. Dak., recently observed a festival day which included the ordination and installation of its pastor, the Rev. Jerry Salveson, dedication of new altar furnishings, and rededication of the remodeled parsonage. Pastor Salveson commuted 1,000 miles every week-end during his senior year at Luther Seminary to conduct services in the parish. Shown in the picture is Dr. Loyal Tallakson, president of the North Dakota district, dedicating the parsonage.

ULCA Adopts New Communion Statement

The United Lutheran Church in America at its 22nd biennial convention in Atlantic City, N. J. adopted a 10,000-word statement on Holy Communion after rescinding a 250-word pronouncement on the same subject that had been in force for 20 years.

The new statement, intended to serve as a "guide" for the ULCA's 2,500,000 members, 4,872 pastors and 4,600 congregations, was prepared by a special Commission on the Sacrament of the Altar and Its Implications.

The 15-member commission, composed of 10 theological professors, four pastors and a synodical president, devoted more than three years to drafting the report.

Dr. Edward T. Horn III of Philadelphia described the statement as "an attempt to relate evangelical theology to practice," and Dr. F. Eppling Reinartz, retiring secretary of the Church, hailed it as "one of the principal documents to be produced by the ULCA in its 42-year history."

The statement is divided into two sections, "Basic Affirmations," dealing with theological foundations, and "The Shaping of Practice," concerned with the practical implications of the theological position set forth in the first part.

One section of the statement deals with the controversial issue of intercommunion, which is practiced when two or more denominations formally agreed that their members may receive the Lord's Supper in the other church body or bodies.

"The time is ripe," the statement said, "for Lutherans to initiate theological discussion with other Christian bodies regarding inter-communion." At the present time, Lutherans do not have such agreements with other denominations.

In the meantime, the report added, "no blanket judgement should be expressed about the celebration of the sacrament in interdenominational assemblies."

It stressed that the decision on such meetings "in each instance will have to be arrived at in the light of whether the proclamation of the church *is* compromised or enhanced."

And it also warned that "indiscriminate participation in such services of communion should be discouraged."

Progress that has thus far been achieved in establishing intercommunion among the Lutheran bodies in North America "is cause for gratitude," the statement said, and urged that "present efforts to achieve complete intercommunion within American Lutheranism should be encouraged and strengthened."

The document also emphasized that communion should be "open only to those baptized Christians who respond in faith and in willing, thankful obedience to the gospel."

"This fact," it warned, "should not be obscured by the issuing of a general invitation" to participate in the sacrament.

Other highlights of the statement:

Presence of Christ—"There is no direct physical discernment of t ence of Christ in the sacram more than of the presence of the man Jesus. The mystery miracle of God's gracious appr man. Rationalizations are rul A mystery can only be acknov not explained."

Thanksgiving—"We do n Christ's body and blood in thank but we offer thanksgiving for t and blood that are given and s us, imparting forgiveness, life vation."

Frequency—"The frequency sacrament, the designation of a ministrant, and the character ments are not unimportant missable. . . . The Lutheran has its own organic way to d such practical issues."

Fellowship of Believers—"Th organized congregation may w

Washington News Notes

Streamlining for the Air Age—Oscar Bakke, a Lutheran layman who to investigate air accidents, now has the responsibility of preventing fl mishaps. His promotion grew out of a reorganization of agencies invo in air traffic in an effort to streamline procedures and centralize autho

The Federal Aviation Agency formed in 1959 was the result of "bringing together process." Bakke, who had been director of safety the Civil Aeronautics Board which was one of the absorbed groups, transferred to the new FAA.

Father, Son Praise U.N.—The Cathedral of St. Peter and St. Paul, us known as the Washington Cathedral, has become a symbol of the relig orientation of American democracy. Great national occasions, such as inauguration of a new President or the death of a prominent statesm have been observed here with services of prayer for divine guidance.

One recent worship service, attended by diplomatic representatives f 43 nations, recognized the fifteenth anniversary of the United Nat

Taking part in the service were a widely known father-son combina France B. Sayre, Jr., dean of the Cathedral and a grandson of Wooc Wilson, conducted the service which he described as "a great spiritual pouring of solidarity for the UN." Francis B. Sayre, Sr., a former U ambassador and former executive of the UN Trusteeship Council, reac Scripture.

More Than English—Americans will be more versatile in their us languages in coming decades. That's a trend which the U. S. Offic Education is helping to develop.

According to Education Commissioner Lawrence G. Derthick, 123 tracts have been completed totaling $8.4 million in federal funds fo search and studies on how to improve teaching of modern foreign guages. The contracts have been made with colleges and univers associations and individual scholars for study and survey project improved teaching of 83 languages and dialects.

By Robert van Deusen and Charles de Vr

he context within which the sacra- is normally celebrated, but as an ıtion it has no sacramental mo- y. The holy communion may be ated elsewhere as well, wherever sembly of believers is gathered."

ne or Grape Juice?—". . . not clusive is the length and unity of radition which specifies wine as ement commonly used . . . This to say that grape juice may not ed either in the instance of an e to conscience created by the f wine or because of reasons of ."

mmon Cup—"In the past the h has generally used the chalice e administration of the sacrament. ever, the banning of the use of a ion cup by civil law in some and general training in hygienic ures in our society have caused derable concern about the contin- ıse of the chalice for the admin- ion of the sacrament. It is appro- that the vessels used in the sac- nt do not create an obstacle to the ion of the people."

ture at Altar—"Contemporary par- are encouraged to ask if kneeling e altar for the reception of the nent might not be desirable for ime and circumstances . . . How- this is not to be interpreted to st that standing is an inappropri- osture for the reception of the nent where local conditions make re desirable."

stments—"In the absence of local tions to the contrary, the use of k, surplice and stole (by the r) for services of holy communion nowledged as generally appropri- day."

nle to Union

Edmund A. Steimle, Lutheran man known widely for his radio ns has been appointed Brown ssor of Homiletics at Union Theo- l Seminary in New York.

w serving as Hagan Professor of cal Theology at Lutheran Theo- l Seminary in Philadelphia, he ıssume the new post in the fall 61, succeeding Dr. Paul Scherer. are clergymen of the United ran Church in America.

TO CHURCH IN A HURRY

Members of Trinity Church, Brainerd, Minn., were happy to hear the recent announcement by their pastor, the Rev. Kermit Graves, that a transportation committee had been appointed to provide rides to church.

But some of them must have become a little concerned when they read the name of the chairman. He is Roy Speed!

Church-of-Month in Sacramento Suburb

Ascension Lutheran Church, Citrus Heights, Calif., is the home mission department's church-of-the-month for December. Citrus Heights is 15 miles east of Sacramento on U.S. Highway 40. It is primarily a residential suburb, but recently industries have been established there. The community has grown from a small village to a city of more than 10,000 in the last few years.

The Rev. Russell Osnes, formerly of Ascension Church, Milwaukee, Wisconsin, began work in the parish in August. Construction of a first unit began in November. The congregation is now worshipping in a community building.

Report on Student Aid

One third of the 12,000 students enrolled at Colleges and schools of The American Lutheran Church depend at least in part on financial aid, a survey has found.

The study showed the 14 institutions made available more than $1,631,000 to help the students through, according to Dr. Sidney A. Rand, Minneapolis, executive director of The ALC's board of college education.

"That does not include considerable amounts made available by private organizations," Dr. Rand said.

"If off-campus employment were added to the figures," he added, "we reach an overall total of $2,361,157.

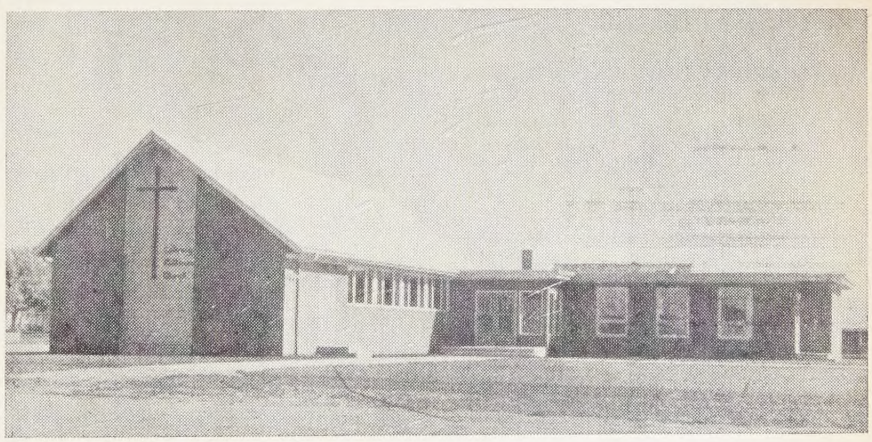
Herald Honor Roll List Reaches 500

More than 500 congregations of The Evangelical Lutheran Church have been enrolled in the current Lutheran Herald campaign as Honor Roll congregations.

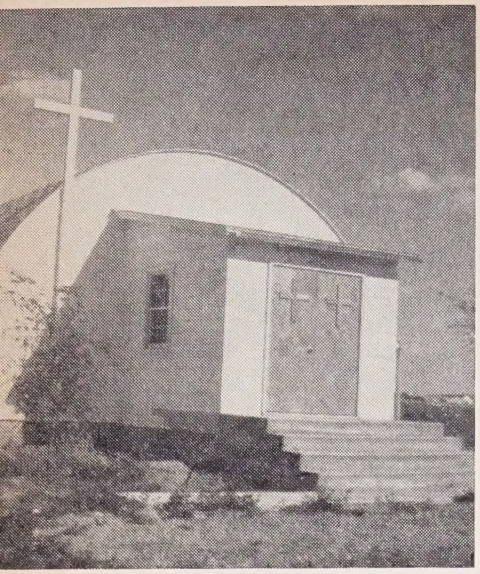
The 500th Honor Roll list received was from Mountain View Church, Puyallup, Wash., the Rev. Paul Braafladt, pastor. The one-hundred per cent membership list from this congregation was received on November 15.

The following 38 congregations are new on the Honor Roll list of Herald subscribers:

Deer Creek Church, Lindsay, Montana, Rev. A. Backman
Mt. Hope Church, El Paso, Texas, Rev. E. R. Larson
Memorial Drive Church, Houston, Texas, Rev. J. A. Lien
Four Mile Church, Mabank, Texas, Rev. M. T. Jenson
Our Savior Church, Regina, Sask., Canada, Rev. A. Berstad
Grant Church, Crystal Lake, Iowa, Rev. Hans Oakland



FIRST UNIT DEDICATED—Calvary Church, Perham, Minn., organized in 1959 dedicated its first unit church recently. Dr. A. E. Hanson, Northern Minnesota district president, conducted dedicatory rites. The home mission congregation served by the Rev. Arthur M. Vorhes now has 101 members.



RURAL CHURCH BUILT — Our Savior's Church, Longvalley, S. Dak., the Rev. Allan R. Thoreson, pastor, dedicated its church recently. The congregation, organized in 1956, built the church with volunteer labor. Dr. E. O. Gilbertson, president of the South Dakota district, conducted dedicatory rites.

Clementson Church, Clementson, Minnesota, Rev. Lawrence Steen
Church of the Master, Edina, Minnesota, Rev. L. C. Smith
Central Church, Elk River, Minn., Rev. I. S. Tweeten
Trinity Church, Kiester, Minnesota, Rev. V. D. Bigalk
Oakland Church, Oakland, Minnesota, Rev. Obert A. Rust
Moscow Church, Oakland, Minnesota, Rev. O. A. Rust
Calvary Church, Perham, Minnesota, Rev. Arthur M. Vorhes
Kverns Church, Carrington, North Dakota, Rev. R. L. Erickson
Preston Church, Fort Ransom, North Dakota, Rev. Roger Paulson
Norman Church, New England, North Dakota, Rev. E. K. Kristenson
Sherwood English Church, Sherwood, North Dakota, Rev. B. Edwards
Brandon Church, Brandon, South Dakota, Rev. Morris Ulring
Victor Church, Mt. Vernon, South Dakota, Rev. Joel Pederson
Barum Church, Elk Mound, Wisconsin, Rev. G. Borreson

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\+ +

For further details write College City Travel Service, Stuart Hotel, Northfield, Minn., or Rev. E. A. Hanff, Wykoff, Minn.

Our Savior Church, Sand Creek, Wisconsin, Rev. K. S. Michelsen
Mandt Church, Montevideo, Minnesota, Rev. J. F. Mossman
Crocker Church, Crocker, South Dakota, Rev. H. O. Scobey
Immanuel Church, Mt. Vernon, South Dakota, Rev. J. T. Pederson
Skabo Church, Corinth, North Dakota, Rev. M. S. Undseth
Our Savior Church, Park Falls, Wisconsin, Rev. Paul Ofstedal
St. Olaf Church, Reynolds, North Dakota, Rev. V. G. Gilbertson
English Church, Grantsburg Wisconsin, Rev. Wesley Haugen
Folden Church, Vining, Minnesota, Rev. B. Pederson
First Church, South Bend, Wash., Rev. C. A. Olsen
Our Savior Church, Raymond, Wash., Rev. C. A. Olsen
Grace Church, Nerstrand, Minnesota, Rev. V. A. Jenson
Friborg Church, Rothsay, Minnesota, Rev. O. B. Nilsen
Oslo Church, Gruver, Texas, Rev. Robert L. Cordes
Prince of Peace Church, Lemmon, South Dakota, Rev. J. Jacobson
Bethel Church, Phoenix, Arizona, Rev. L. Olav Tolo
Beaver Creek Church, Joice, Iowa, Rev. L. E. Bakke
Salem Church, Osakis, Minnesota, Rev. Arlan K. Johnson

People

The Rev. Robert L. Gordon recently became senior pastor of Our Savior's Church, Beloit, Wis. He previously served as youth pastor of the same congregation.

The Rev. and Mrs. A. Gordon Nasby were honored recently by their parish, Edison Park Church, Chicago, on the occasion of the 25th anniversary of Pastor Nasby's ordination. The Nasbys also recently completed a tour of Europe.

The Rev. and Mrs. E. Valen were honored recently by their three-church Butterfield, Minn. parish on the occasion of their silver wedding anniversary.

The Rev. and Mrs. S. J. Thompson were honored by their parish, Hauge Church, Chicago, Ill. on the occasion of their 25th wedding anniversary.

Churches

San Clemente, Calif.—The Church of Our Saviour, here, the Rev. Paul Oas, pastor, recently broke gro
two new educational units to b
to present facilities.

Coulee, N. Dak.—Dr. L. E.
son, president of the North
district, recently conducted de
rites here for building impro
in the Coulee parish. In co
with the same events the pari
ored their pastor, the Rev. M
Thompson, on the occasion
25th anniversary of his ordina

Hoboken, N. J.—Trinity
here, recently completed the
tion of its 70th anniversary w
dedication of a new parsonage

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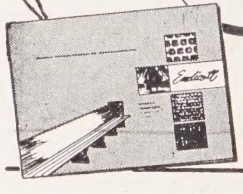

Write
EN
CHURCH
Winona La

the Rev. Gerald M. Gundersen.
. O. Pedersen, president of the
ic circuit, conducted the dedica-
tes. Throughout the anniversary
he parish has dedicated several
mprovements to its parish facili-
nd plans to dedicate a Sunday
altar and worship center at
mas time.

gham, Mont.—Hingham Church
he Rev. Arthur N. Grorud, pas-
debrated its 50th Anniversary in
r. The Rev. O. L. Olsrud, the
N. S. Magelssen, Jr., and Dr.
Thompson, former pastors of
arish, were speakers at various
ites.

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W. L. Elster, 517 S. Sixth St., Milbank, South Dakota, 11-15-60

Leon C. Gilbertson, Box 1355, Lloydminster, Sask., Canada, 11-1-60

C. M. Grindland, 110 Columbia Ave., Morris, Minn., 10-24-60

Stewart Govig, Holtveien 35, Bekkelagstogda, Oslo, Norway, 10-1-60

L. W. Halvorson, 14904 Terrace Lane, Midlothian, Ill., 11-15-60 (Would like this home address listed also)

A. William Hampton, 7215 51st Ave. N.E., Marysville, Wash., 11-7-60

C. O. Johnson, 2905 S. Walts, Sioux Falls, S. Dak., 9-1-60

Paul R. Kilde, 4683rd AB Wg., APO 23, New York, N. Y., 11-1-60

Noble E. Kile, 1827 Salsbury, Cody, Wyoming, 12-1-60

Robert Kompelien, 100 S.E. Third, Waseca, Minnesota, 10-20-60

Carl E. L. Lucky, Rte. 2, Box 2506, Gig Harbor, Wash., 11-15-60

H. A. Lunde, Box 132, Bottineau, N. Dak., 10-28-60

Thomas I. Lee, 320 13th Ave. E., Menomonie, Wis., 11-15-60

John C. Mehl, Ecole Biblique, Ambovombe, Madagascar, 11-1-60

N. E. Nelson, 770 Cedar Ave., San Bruno, Calif., 12-1-60

Neal Olson, Clarissa, Minn., 12-1-60

Arthur Pedersen, 2139 59th St., Brooklyn, New York, 9-18-60

N. C. Renslo, Chatfield, Minn., 10-25-60

Kermit M. Roisen, 1329 Keston St., St. Paul 8, Minn., 10-31-60

Thor Sigmond, 2143 Gulf to Bay Blvd., Clearwater, Florida, 11-1-60

Donald J. Sneen, Oxford Valley Road, R. D. No. 1, Yardly, Pa., 9-10-60

E. B. Swenson, 605 Ellis Ave., Ashland, Wis., 11-1-60

Carmen O. Thronson, DeSoto, Wis., 11-27-60

Newly Ordained . . .

Darwin G. Reiter, 500 17th St. W., Clear Lake, Iowa, 10-1-60

Robert C. Taylor, R.F.D., Harmony, Minn., 10-25-60

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Rate $1.00 a line, minimum charge $4.00

For sale: 3 paraments: green, red, purple. Will sell for any reasonable amount. Write Altar Guild, United Luth. Church, Red Wing, Minnesota.

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For sale: 3-manual Wurlitzer pipe organ. Available for sale Jan. 15. Anyone interested is invited to come down and hear the organ. Price very reasonable. St. Olaf Luth. Church, 2nd Ave. and 1st St. N. W., Austin, Minn.

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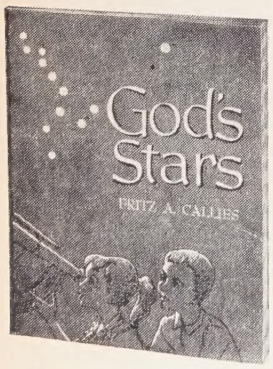

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